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ON FORGIVENESS OF INJURIES.

There is no one thing, which is more impressively inculcated, in the Bible, as essential to the salvation of mankind, than a spirit of forgiveness. In that form of prayer, which Christ taught his disciples, one petition is, "Forgive us our debts, as we forgive our debtors." The restriction, under which we are here directed to ask forgiveness for ourselves, of our heavenly Father, obviously implies, that we may not reasonably hope to obtain his forgiveness, unless we, also, forgive others, who may have done us injury. Accordingly, with direct reference to this petition, our Lord subjoins, to the form of prayer, this very impressive and solemn declaration; "For, if ye forgive men their tresspasses, your heavenly Father will also forgive you. But, if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Hence, it must be exceedingly important, that we have correct views of the nature of forgiveness; for, without them, we cannot know, that we are possessed of this spirit, and interested in the great salvation of the gospel.—The subject, therefore, must be one, to which the attention of the readers of the Adviser may very properly be called; and which, if it be suitably discussed, may be very useful, in relation to their eternal interests.

In attempting to show what that forgiveness is, which we must all feel and practise, or fail of being forgiven ourselves, the first inquiry, which naturally arises, is, What are the trespasses, which we are required to forgive?—Trespasses, in regard to which forgiveness may be exercised, in some sense, are of two kinds.—One description of trespasses comprises all known violations of the divine law, of which others are guilty, but which are not directly, injurious to ourselves.—Such as the profanation of the name, the Sabbaths, and the ordinances of the Lord, and injuries done to our neighbours, by which we do not, ourselves, immediate-

ly suffer. The other description of trespasses comprises all those offences, by which we, ourselves, are immediately injured, either in our reputation, or property, or persons. Such are slander, and fraud, oppression, and extortion, by which we are the immediate sufferers. Such are acts of violence done to ourselves, and all attempts, needlessly, to wound our feelings. And such, especially, are all attempts to draw us into wickedness. This latter kind of trespasses, that is, those, by which ourselves are directly injured, are the trespasses, with respect to which, more especially, we are required to exercise forgiveness, on peril of never being forgiven, by our heavenly Father. These are, properly, trespasses against us; as our sins are trespasses against God. This agrees with our Lord's representation in the parable of the man, whose lord was ready to forgive him a debt of ten thousand talents; but who would have no compassion on a fellow servant, who owed him an hundred pence. The hundred pence was as really due to this wicked servant, as his debt of ten thousand talents was due to his lord.

The next inquiry, which naturally presents itself, is, What is it to forgive? In forgiving, men are evidently represented as resembling God. Forgiveness, therefore, must be of the same nature, in men, that it is in God. Hence, it must be obvious, forgiveness does not necessarily imply any change from wrong feelings to right ones, in him, who forgives. For God is incapable of an such change. Whether he forgives, or not, he always feels rightly, with respect to all his creatures. Yet, forgiveness does appear to imply some change of feelings, in him who exercises it, with respect to him who is forgiven. Whoever truly forgives, has not only actually received some injury, or wrong, from him who is forgiven; but, he has a sense of the wrong received. For, without this, he cannot feel as though there were any thing for him to forgive. This sense of injury received, necessarily produces different feelings towards him, who has done the wrong, from what would have existed, had it not been done; and, in many cases, may very properly induce some change of treatment. Sometimes, such may be the nature of the injury, and the relation subsisting between the parties, that the injured party may very suitibly inflict some punishment.—And though, in many cases, we may not avenge ourselves, by inflicting any direct positive punishment; yet, that change of conduct, towards an offender, which a sense of injury may justly produce, may be a great evil to him, which he suffers, in consequence of the wrong he has done. For example, two persons may have been long in habits of intimacy, with each other, and one may have received from the other many favors, as expressions of his confidence and affection. At length, however, he may do some gross injury to his friend, by slander, or fraud, or in some other way; and, instead of repenting, and asking forgiveness, he may persist in his wickedness. And, though his injured friend may avoid rendering evil for evil;—yet, a lively sense of the wrong

received, would necessarily produce a change in his feelings and conduct, towards the offender, which might be productive of much evil to him. At least, he would no longer treat him as an intimate, and repose confidence in him. This, however, is an evil, which grows out of the circumstances, and does not necessarily involve any wrong feelings, in him, who has received the injury. It is true, wrong feelings in such cases, are too generally indulged. But, it is equally true, that he, who does the wrong, may experience evil in consequence of it, even though every feeling of the injured party be right. This was strikingly exemplified, in the case between God and our first parents. God conversed familiarly with Adam and Eve, and felt, and manifested, the most cordial affection for them, so long as they remained holy.—But, when they had rebelled against him, he was displeased; he withdrew from them the tokens of his affection, and drove them from the garden of Eden. He entertained a lively sense of the wrong they had done; and his feelings towards them, and his treatment of them, as sinners, were exceedingly diverse from what they were, while they continued obedient. Not, indeed, that there was really any change in God. But the change was in our first parents themselves.—While they continued holy, God felt, towards them, as he always feels towards holy creatures.—And, when they became sinners, he felt towards them, as he always feels towards beings of such a character. But, men are liable to change. And a person, who never felt a sense of injury, should he be injured, and feel it, would certainly feel different from what he had ever felt before; and these feelings he would be likely to manifest, by a correspondent conduct towards the offender.

If the foregoing observations are correct, we may, perhaps, easily ascertain what it is to forgive. There is reason to believe, that many persons suppose, that forgiveness essentially consists in laying aside all revengeful and malicious feelings, towards those, who have done us injury; and all that conduct, which is a natural fruit of such feelings. But, if the foregoing observations are just, it follows, that, not only is the laying aside such feelings and conduct, not that, in which forgiveness essentially consists; but, that it is, properly, no part of forgiveness. Such feelings, we ought never to indulge. Such feelings God never did indulge towards any of his creatures. Hence, forgiveness, in him, neither does, nor can, consist in the removal of any such feelings. It is true, indeed, that, if any such feelings exist, a spirit of forgiveness will remove them. But, the removal of them cannot be that, in which forgiveness consists. In what, then, does it consist? The answer is, It essentially consists in restoring one, who has done us injury, to as high a place in our affection, esteem, and confidence, as he would have held, or ought to have held, if he had never done the wrong; and thus, as far as circumstances will permit, removing all the future evil, which he might justly have suffered, in consequence of his offence

So long as this is not done, even though we be not sensible of indulging revengeful feelings, no forgiveness is exercised. It is true, circumstances may be such, that the fullest forgiveness may not remove all the evil, which an offender suffers, in consequence of his offence. A child may injure his father, by wasting, or destroying his property: and, though the father may fully forgive him, and restore him to as high a place in his affection and confidence, as he could ever have enjoyed; yet, it may never be in the father's power, without injustice to others, or even at all, to give him as ample an inheritance, as though he had not done the wrong. But, certainly, all future evil, so far as it depends on us, and justice to others will allow, must be entirely remitted, if forgiveness be granted. Forgiveness, then removes those feelings, which a sense of the injury justly excited in our minds, and disposes us to treat the offender as favorably, as we would, or ought to have treated him, if he had not offended. That such is the forgiveness, which we are required to exercise, is evident, both from what is said in scripture, to illustrate and enforce the subject, and from the forgiveness, which God grants to sinners. When the father of the poor penitent prodigal saw his guilty son returning, while he was yet a great way off, he ran to meet him, and received him with affection and joy. He made a feast on the occasion, and rejoiced, saying, "This my son was dead, and is alive again; he was lost and is found." Nothing can be more evident, than that the representation is, that this forgiving father restored his returning son to as high a place in his affection, as he could have held, had he done no wrong.—This, also, is what God actually does for sinners, whom he forgives, for Christ's sake. He receives them graciously, and loves them freely. Their sins, and their iniquities, he remembers no more. That is, he remembers them no more, as any ground of exclusion from his favor; but he makes them as happy, finally, in the enjoyment of himself, as though they had never transgressed.

It may naturally be inquired, in the next place, When is it that we are required to forgive those, who trespass against us? On this question, one, or the other, of the two following opinions must be adopted. Either, 1. That it is required, whenever any one has trespassed against us. Or, 2. That it is required, only in case repentance is manifested, on the part of the offender. If, however, a correct account has been given, of what it is, in which repentance consists, it will be readily perceived, that only the latter opinion can possibly be correct. If any one have done us a great injury, and persisted in the wrong, it must, in the nature of the case, be impossible, that we should, under such circumstance, restore him to the place in our affection, which he might otherwise have holden. But, if what has been said be true, until this is done, we do not forgive him. Besides, that forgiveness is to be granted, only in case of repentance, is farther evident from the consideration, that we are required to forgive, *as* God, for Christ's sake, forgiveth us. For God, we know, does not

forgve sinners, so long as they continue in impenitence. If they repent, and believe the gospel, and not otherwise, he forgiveth all their iniquities. Accordingly, our Savior says, "If thy brother trespass against thee seven times in a day, and seven times in a day, turn to thee, saying, I repent;" that is, doubtless, manifesting repentance; "forgive him."

Let it be remembered, however, that, though we cannot forgive, until there is an appearance of repentance; yet, we may not indulge any hatred, or malice. On the contrary, we are required to love even our enemies; to bless them that curse us; to do good to them that hate us, and to pray for them that despitefully use, and persecute us. But, all this may be done without forgiving them, as is evident from what immediately follows "That ye may be the children of your Father, which is heaven; for he causeth his sun to rise on the evil, and on the good; and sendeth his rain on the just, and on the unjust." He is kind even to the evil and unthankful. But, still, he does not forgive them, fully, except they repent. It may be observed moreover, that, though we cannot truly forgive, until the offender manifest repentance, yet we should always be of a forgiving temper. This, indeed, is inseparable from true love. God is always of a forgiving spirit. He is ever ready to pardon. We should possess the same spirit, whether those who injure us be penitent, or not. Then should we always be ready to forgive, when circumstances require us to exercise forgiveness.

One other inquiry still demands attention. To what extent are we required to forgive those who trespass? In view of what has been said, some may be ready to say, What, must we forgive all the trespasses, which any one may trespass against us, on his barely manifesting repentance? May a man oppress us, or insult and abuse us, or defame, or slander, or persecute, and attempt to take away our lives; may he even do all these things, while we, on our part, have done no wrong, but have treated him with great kindness, and showed him many favors; and yet, after all this, must we forgive him, on his merely manifesting repentance? Must we restore him to our affection and confidence, or never hope to obtain forgiveness from God? Most certainly. The Savior has, expressly so decided. But, you say, the case, which has been stated, is one of peculiar aggravation. Small trespasses may be overlooked, and forgiven. But, how can we thus forgive such enormous offences? Alas, reader, if God, and if the Lord Jesus Christ, were to reason in this manner, what would become of mankind in general? What, especially, would become of you? Contemplate, a moment, the Lord Jesus. See him, having descended from heaven, going about doing good, and nothing but good, to guilty miserable men. Yet see him reviled, abused, persecuted, and even crucified, with every mark of indignity and scorn, by those, for whose good he labored, and suffered, and died. Now, can he have any forgiveness for those, who thus abuse and injure him? Hear, then, his dying interces-

sion. "Father, forgive them, for they know not what they do." Rather, however, review your own life. Consider how enormous, and how aggravated have been your trespasses against your heavenly Father. Consider how justly he might have cut you off, long ago, as a cumberer of his ground. Then consider what he has done, and what the blessed Redeemer has done, to make provision for your salvation.—Behold the Lamb of God wounded for your transgressions, and bruised for your iniquities. Hear the precious invitations of the gospel. And consider, seriously, how coldly you have rejected this Savior, & with what perverseness you have persisted in rebellion: and, can you believe it possible, that you should ever be forgiven? Yet, God waits to be gracious. Christ still intercedes. The door of salvation is open. Pardon is is offered. God, for Christ's sake, is ready to forgive, even unto the uttermost. And shall not the same mind be in us? Shall we not forgive, as we would hope to be forgiven, even all trespasses?—But, perhaps some will ask, May we not demand restitution, as well as evidence of repentance, in order to our forgiving such great injuries? It may be answered, that, where restitution is necessary to evidence repentance, it may be demanded. For example, if one has defrauded another of his property, and is able to restore it; or if one has injured the reputation of another, and might repair the injury; in such cases, reparation may be required, as evidence of repentance. For, no real evidence of repentance can be given, if reparation be refused. But, there are other cases, in which no restitution may be insisted on. If, for example, any one should violently take away our property, and afterwards become so poor, as to be unable to repay; or should he do us any other injury, which circumstances render it impossible for him to repair, however well disposed he might be, it is obvious, no reparation can be necessary, in order to our being under obligation to forgive. Because, in such cases, evidence of repentance may be obtained, without restitution. But, after all, perhaps some reader demands, "Is it, indeed, so? Shall any one deprive me, by fraud, or injustice, or violence, of all my worldly interest, and reduce me, and my family to beggary; and yet, shall I be required to forgive him this wrong, and restore him to the bosom of friendship, without any restitution, because, having squandered away the property, he has now become as poor as myself?" Certainly; if he repent, forgive him. Perhaps, however, you say, "No; I will never forgive. Rather, let him lie in prison, until he has made full satisfaction." Yes, he owes you an hundred pence, and you will hold him fast by the throat, until he has paid the debt. But, alas, what, in the mean time, will become of thee? Thou owest ten thousand talents; and what restitution canst thou possibly make? Beware, then, lest that come upon thee, which is written; "So, likewise, shall my heavenly Father do unto you, if ye, from your hearts, forgive not every one his brother their trespasses."

TROPHIMUS.

REMARKS ON REV. XX. 14.

And death and hell were cast into the lake of fire. This is the second death.

This representation has probably perplexed many readers of scripture: For, as death and hell, (hades, the state of souls previous to the resurrection, which seems to be the meaning of the original word) are neither sentient beings, nor even things that subsist by themselves, it is difficult to conceive how they can be cast into the lake of fire. It has been generally thought, perhaps that this representation was intended to signify, that death and hell will be utterly destroyed, never more to exist. This opinion has been thought, by some, to be favorable to this sentiment, that all creatures will finally be made happy: For, as death and hell are painful states of existence, and are generally used to include all the pains, which are to be dreaded in a future world, so, if these should cease to exist, it follows necessarily, that there will be no miserable, and of course, no sinful, beings in the universe.—By others, this opinion has been thought to import as much as, that the wicked will literally be destroyed, and cease to exist: For, as the lake of fire is the place, in which death and hell are to be destroyed, it may naturally be concluded, they think, that it is the property of that lake to consume whatever is cast into it; and of course, as the wicked will finally be cast in there, it may naturally be expected, that they will at length be burnt up, both soul and body, and be as though they had never been.

Without undertaking to show the incorrectness of either of these sentiments, directly, I am much inclined to think, that the passage under consideration, was intended to suggest a very different idea from that of the destruction of the death and hell here mentioned, and such an idea as affords not a shadow of support to either of the above mentioned sentiments.

By looking at the 10th verse, it will be noticed, that the devil, the beast and the false prophet, were seen in that lake, before death and hell are said to have been cast in, and there, it is said, they shall be tormented day and night forever and ever. Afterward, all that were not found written in the book of life, were cast in also. It is generally agreed, by protestant commentators, that by the beast is to be understood the persecuting powers of Pagan Rome, and by the false prophet, the supporter of papal religion. We are told, therefore, that persecutors, false worshippers, and every evil doer, together with the devil, will have their part in the lake of fire, and there be tormented, day and night, forever and ever:—A representation perfectly inconsistent with both the opinions above mentioned, which some have thought to be favored by this passage.

The enquiry now arises, What is to be understood by death and hell being cast in there also? As these are neither beings nor things, but merely painful states of existence, it is most probable, that the terms are here used in a figurative sense; importing that the pains, usually supposed to be included in these states, will be cast

into the lake of fire, in order that they may be the everlasting companions of those, who are there confined. The pains of death, and the pains of hell, or of that disembodied state, in which the wicked will be, previous to the resurrection and judgment, will accompany those guilty convicts into the lake of fire, and there be their continual tormentors. Thus they may be said to be "forever dying, and yet never dead."

If the above conjecture, respecting the intention of this representation be well founded, we can easily see with how much propriety it may be called the *second* death. After the resurrection, and during the process of the general judgment, it is not very unnatural to suppose, that the pains attendant on the two states of being here mentioned, may be suspended: In order that the wicked may have as fair and as impartial a trial as possible. And it is equally natural to suppose, also, that as soon as sentence is passed, and begins to be carried into execution, these pains will return, and thus constitute, what may be called, a second dying.—How well such a supposition agrees with the representation in the passage under consideration, the reader will judge for himself.

If the above remarks are well founded, we are led irresistably to this conclusion, that death and hell, or the painful sensations, which these terms are used to signify, instead of being destroyed, by being cast into the lake of fire, will thereby be perpetuated to all eternity. This passage, of course, instead of affording even a shadow of evidence in favour, either of the final salvation of all men, or of the literal destruction or annihilation of the wicked, exhibits, on the contrary, an irrefragable argument against them both.

EUBULUS.

The English Review of Buchanan's Researches.

[Continued from page 183.]

THE English government, we are happy to say, had anticipated the author's suggestion, as to the propriety of interfering, by means of its influence with the Portugueze government, to abolish the power of the Inquisition. We trust they will pay an equally humane attention to that other enormity which has been mentioned, the immolation of the females, perpetrated as it is in our own territories, and within the unquestionable sphere of our own independent jurisdiction.

Before our author quits the subject of the Romish Christians, he takes occasion to recommend that the Holy Scriptures, in Portugueze, should be sent to illuminate the 3000 priests of Goa, as well as the vast number of Roman catholics, in different parts of India, who speak and read the Portugueze language. The Portugueze language prevails wherever there are, or have been, settlements of that nation. Their descendants people those immense coasts which extend from the vicinity of the Cape of Good Hope to the sea of China, as well as a great part of the western coast of Africa. In many of the places which Dr. Buchanan visited, tho' full of Portugueze, he could not

hear of a single copy of the Portugueze Scriptures. At the same time, "There is a Portugueze press at Tranquebar, and another at Vepery, near Madras; and pecuniary aid only is wanted from Europe to multiply copies and to circulate them round the coasts of Asia. The Portugueze language is certainly a most favourable medium for diffusing the true religion in the maritime provinces of the East." Even the priests, we are assured, "will gladly receive copies of the Latin and Portugueze Vulgate Bible from the hands of the English nation."

Dr. Buchanan next adverts to the languages of Persia and Arabia. The number of natives already professing Christianity in Persia, and who are, therefore, prepared to receive a version of the Scriptures, is considerable. Besides this, the Persian language is known far beyond the limits of Persia Proper. It is spoken at all the Mahommedan courts in India, and is the usual language of judicial proceedings, even under the British government in Hindostan. "It is next in importance," in the opinion of Dr. Buchanan, "to the Arabic and Chinese, in regard to the extent of territory through which it is spoken, being generally understood from Calcutta to Damascus." In the work of translating the Scriptures into the Persian, a work requiring a perfect knowledge, not of that language only, but of the Arabic also, Sabat, with whose name the readers of the Christian Observer are well acquainted, and Mirza Fitrut, a Persian by descent, and a man of learning, who visited England some years ago, and now acts as Persian teacher in the College of Fort William, are employed, under the superintendance of the Rev. Henry Martyn, who is himself an Arabic and Persian scholar, and skilled in the original tongues of the sacred Scriptures. The Gospels of St. Matthew and St. Luke had already been printed, and a number of copies of them deposited for sale, in the Bibliotheca Biblica, at Calcutta, so long ago as May 1810.

The importance of the Arabic language, in diffusing a knowledge of Christianity, is universally admitted. It is read in every quarter of Europe, Asia, and Africa, where Mohammedanism prevails. A version of the whole Bible in Arabic has, indeed, reached us; but its language is antiquated, being probably upwards of a thousand years old; and although the republication of this version, which is that of the polyglot, now proceeding under the patronage of the Bishop of Durham, is likely to answer many valuable purposes, yet it seems highly desirable that a version of it should be obtained which shall not be liable to the same objections with the present, and which, for its style, may "command respect even in Nujed and Hejaz." Mr. Martyn has circulated proposals for such a work, which have met with very liberal encouragement in India, and we trust will meet with equally liberal patronage in England. It is a work, the importance of which can hardly be overrated. When it is completed, "we will begin," says Mr. Martyn, "to preach to Arabia, Syria, Persia, Tartary, part of India and of China, half of Afri-

ca, all the sea-coast of the Mediterranean and Turkey, and one tongue shall suffice for them all." It was expected that the translation of the New Testament would be completed by the end of the present year.

Mr. Martyn himself is more immediately engaged in the translation of the Scriptures into the Hindostanee language, for which he is peculiarly qualified. He has already translated the liturgy of the church of England into that tongue; and the work is esteemed by competent judges to be a faithful version of the sublime original. He now uses it in his ministrations. He has also translated the parables of our Savior into the same language, with an explanation subjoined to each.

After some valuable observations on the Prophecies, calculated to excite a warm interest in favor of the Jews, Dr. Buchanan proceeds to give some account of his intercourse with them while in India.

"*Cochin, Feb.* 4, 1807.

"I have been now in Cochin, or its vicinity, for upwards of two months, and have got well acquainted with the Jews. They do not live in the city of Cochin, but in a town about a mile distant from it, called Jews'-Town. It is almost wholly inhabited by the Jews, who have two respectable synagogues. Among them are some very intelligent men, who are not ignorant of the present history of nations. There are also Jews here from remote parts of Asia, so that this is the fountain of intelligence concerning that people in the East; there being constant communication by ships with the Red Sea, the Persian Gulf, and the mouths of the Indus. The resident Jews are divided into two classes, called the Jerusalem or *White* Jews; and the ancient or *Black* Jews. The White Jews reside at this place. The Black Jews have also a synagogue here; but the great body of that tribe inhabit towns in the interior of the province. I have now seen most of both classes. My inquiries referred chiefly to their antiquity, their manuscripts, and their sentiments concerning the present state of their nation."

The following is the narrative given by the White Jews, of their first arrival in India.

"After the second temple was destroyed, (which may God speedily rebuild!) our fathers, dreading the conqueror's wrath, departed from Jerusalem, a numerous body of men, women, priests, and Levites, and came into this land. There were among them men of repute for learning and wisdom; and God gave the people favor in the sight of the king who at that time reigned here, and he granted them a place to dwell in, called *Cranganor*. He allowed them a patriarchal jurisdiction within the district, with certain privileges of nobility: and the royal grant was engraved, according to the custom of these days, on a plate of brass. This was done in the year from the creation of the world 4250 (A. D. 490;) and this plate of brass we still have in possession. Our forefathers continued at Cranganor for about a thousand years, and the number of heads who governed were seventy-two. Soon after our settlement, other Jews followed us from Judea; among these came that man of great wisdom, Rabbi Samuel, a Levite of Jerusalem, with his son, Rabbi Jehuda Levita. They brought with them the SILVER TRUMPETS, made use of at the time of the JUBILEE, which were saved when the second temple was destroyed, and we have heard from our fathers, that there were engraven upon those trumpets the letters of the ineffable Name. There joined us also from Spain, and other places, from time to time, certain tribes of Jews, who had heard of our prosperity. But at last, discord arising among ourselves, one of our chiefs called to his assistance an Indian king, who came upon us with a great army, destroyed our houses, palaces, and strong holds;

dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of the exiles came and dwelt at Cochin, where we have remained ever since, suffering great changes from time to time. There are amongst us some of the children of Israel (Beni-Israel) who came from the country of Ashkemaz, from Egypt, from Tsoba, and other places, besides those who formerly inhabited this country."

The Black Jews appeared to Dr. Buchanan to have arrived in India many ages before the White Jews; and so much had they been assimilated, by intermarriages, to the Hindoos, that it was sometimes difficult to distinguish them.

"The Black Jews," observes Dr. Buchanan, "communicated to me much interesting intelligence concerning their brethren the ancient Israelites in the East; traditional indeed in its nature, but in general illustrative of true history. They recounted the names of many other small colonies resident in northern India, Tartary and China; and gave me a written list of SIXTY-FIVE places. I conversed with those who had visited many of these stations, and were about to return again. The Jews have a never-ceasing communication with each other in the East. Their families indeed are generally stationary, being subject to despotick princes; but the men move much about in a commercial capacity; and the same individual will pass through many extensive countries. So that when any thing interesting to the nation of the Jews takes place, the rumour will pass rapidly throughout all Asia.

"I inquired concerning their brethren, the ten tribes. They said that it was commonly believed among them, that the great body of the Israelites are to be found in Chaldea, and in the countries contiguous to it, being the very places whither they were first carried into captivity: that some few families had migrated into regions more remote, as to Cochin and Rajapoor in India, and to other places yet farther to the East; but that the bulk of the nation, though now much reduced in number, had not to this day removed two thousand miles from Samaria.—Among the Black Jews I could not find many copies of the Bible.—They informed me, that in certain places of the remote dispersion, their brethren have but small portions of the Scriptures, and that the *prophetical* books were rare; but that they themselves, from their vicinity to the White Jews, have been supplied, from time to time, with the whole of the Old Testament.

"From these communications, I plainly perceive the important duty which now devolves on christians possessing the art of *printing*, to send to the Jews in the East, copies of the Hebrew Scriptures, and particularly of the *prophetical* books. If only the prophecies of *Isaiah* and *Daniel* were published among them, the effect might be great. They do not want the law so much. But the prophetical books would appear among them with some novelty, particularly in a detached form; and could be easily circulated throughout the remotest parts of Asia."

Much interesting information follows on the subject of manuscripts of the Scriptures obtained from both the White and Black Jews, particularly two versions of the New Testament in Hebrew. The translator of one of these, a learned rabbi, conceived the design of making an accurate version of the New Testament, for the purpose of confuting it. The style is copious and elegant, and the translation generally faithful. There appears no wish to pervert the meaning of a single sentence. "How astonishing it is," observes Dr. Buchanan, "that an enemy should do this!" A copy of this version has been presented to the Society for the conversion of the Jews, who are now deliberating whether it shall be adopted

as the basis of a translation of the New Testament into the Hebrew language, which they have resolved to publish. The first sheet of the intended version has already been printed off, for the purpose of its being submitted to the revision of the best Hebrew scholars, both Jews and Christians, that it may go forth as perfect as possible; and Dr. Buchanan expects, that before the end of the present year, the four gospels will be published, and copies sent to the Jews in the East, as the first fruits of the Jewish Institution.

We shall very briefly notice the information which is contained in the concluding part of this highly interesting volume. Dr. Leyden, of the College of Fort William, has offered to conduct translations of the Scriptures in the following languages--viz. the Affghan; the Cashmirian; the Jaghatai, or the language spoken in Bochara, Balk, and Samarchand, and in other cities of Usbeck and Independent Tartary;* the Siamese; the Bugis, or the language of the Celebes; the Macassar, spoken at Borneo; and the Maldivian. The design of Dr. Leyden will be hailed by christians in Europe, as a noble undertaking, deserving their utmost patronage. "It will give pleasure," adds Dr. Buchanan, "to all those who have hitherto taken any interest in the restoration of learning in the East, to see that the College of Fort William is producing such excellent fruit.—May its fame be perpetual!"

* These three languages comprehend the regions which, by many, are supposed to contain the Ten Tribes. They certainly contain vast numbers of Jews.

Of the Bibliotheca Biblica in Bengal, we have already given some account (see our volume for 1810.) This institution Dr. Buchanan states to have been first projected by the Rev. Mr. Brown, with a full reliance on the patronage of the British and Foreign Bible Society, which it has since received; and of the Society for promoting Christian Knowledge; and of the different Universities in the United Kingdom.

Dr. Buchanan states, that there are Armenian Christians settled in all the principal places of India. They are the general merchants of the East, and are wealthy, industrious and enterprising. Wherever they colonise, they build churches. Their ecclesiastical establishment, even in Bengal, is more respectable than that of the English. They have churches at Calcutta, Madras, Bombay, and also in the interior. A bishop sometimes visits Calcutta; but their patriarch resides at Erivan, not far from Mount Ararat. Of all the christians in central Asia, these have preserved themselves most free from Mahomedan and Papal corruptions. The pope, for a time, assailed them with great violence, but with little effect; and they retain their ancient Scriptures, doctrines and worship to this day. The Bible was most faithfully translated into the Armenian language, in the fifth century. In 1662, a council of Armenian bishops resolved on printing it. Three editions were printed at Amsterdam the 17th century, and it has since been printed at Venice. At present, however, the Armenian Scriptures are very rare, even in Persia; and in India a copy is

scarcely to be procured at any price. Notwithstanding the length to which this review has gone, we cannot refuse a place to the following remonstrance of our author with respect to the people of whom we are speaking.

"The Armenians in Hindostan are our own subjects. They acknowledge our government in India, as they do that of the Sophi in Persia; and they are entitled to our regard.—They have preserved the Bible in its purity; and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship, throughout our empire, on the seventh day; and they have as many spires pointing to heaven among the Hindoos, as we ourselves. Are such a people then entitled to no acknowledgement on our part, as fellow-christians? Are they forever to be ranked by us with Jews, Mahomedans, and Hindoos?* Would it not become us to approach nearer to these our subjects, endeavour to gain their confidence, and conciliate their esteem? Let us, at least, do that which is easily practicable. We are in possession of the means of *printing*, which they have not. Let us print the Armenian Bible, and employ proper persons from among themselves, to superintend the work, and encourage them to disperse their own faithful copy throughout the East. Let us shew them, that the diffusion of the Scriptures is an undertaking to which we are not indifferent; and, by our example, let us stimulate their zeal, which is very languid.—But, however languid their zeal may be, it is certain that they consider the English as being yet more dead to the interests of religion, than themselves. Such a subject as this, indeed every subject which is of great importance to Christianity, is worthy the notice of our government, as well as individuals and societies. The printing press, which shall be employed in multiplying copies of the pure Armenian Bible, will prove a precious fountain for the evangelization of the East; and the Oriental Bible Repository at Calcutta will be a central and convenient place for its dispersion."

Dr. Buchanan, before he concludes his Researches, recurs to the subject of a Memoir formerly presented by him to the publick, and advances some new and forcible arguments for giving an ecclesiastical establishment to British India; but for these we must refer to the work itself, which we now close, with sentiments of the highest esteem for the author, and with ardent prayers, that the magnificent career which he has opened to this christian country, may be speedily entered upon, and eagerly pursued. We most warmly recommend the perusal of this volume, in an especial manner, to our statesmen and senators, to the rulers of our church, and the rulers of our Indian empire. Possibly they may disapprove of some parts of it, and they may entertain doubts with respect to others; (neither in that doubt, nor in that disapprobation, have we ourselves any participation,) yet they will meet with much, which even the most sceptical must admit to be both well founded and important, and to which the most prejudiced will concede that an early and serious attention is due from those who rule both in the state and in the church. Should these pages meet the eye of any of those to whom

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* "Sarkies Joannes, an Armenian merchant of Calcutta, when he heard of the king's recovery from illness in 1789, liberated all the prisoners for debt in the goal of Calcutta. His Majesty, hearing of this instance of loyalty in an Armenian subject, sent him his picture in miniature. Sarkies wore the royal present, suspended at his breast, during his life; and it is now worn by his son, when he appears at the levee of the Governor General."

the providence of God has assigned an influence in our national councils, we would urge it upon them, under the sanction of that higher than parliamentary responsibility which awaits us all, not to turn from the subject until they have at least investigated, with calmness and impartiality, its claims to consideration. We anticipate an early opportunity of again invoking their attention to the same general topicks, and in the mean time we will content ourselves with observing, in the view of the approaching discussions on the renewal of the East India Company's charter, that no man can stand acquitted by God, or by his own conscience, who shuts his eyes to the magnitude of the questions which Dr. Buchanan has brought before him; or who, having examined them, is induced, by any motives of a mere worldly and short-sighted policy, we would not say to resist, but to withhold his active aid from, every prudent and practicable expedient which may be proposed, for giving the light of heaven to our Asiatick empire.

NOMINAL CHRISTIANITY.

WHEN we consider Christ as coming from heaven, on a work of pure benevolence, and revealing the grace of God; when we read his works, all to deliver men from their bodily distresses, and preaching the gospel of eternal life, to the poor, it would seem that no offence could be taken with such a person; especially, when he sought to himself no worldly reward, for all his benefits. But the event proved the contrary. There was a reason of offence in the sinfulness of men, which was the occasion of his death. The same exists every where, when the gospel is taught, in the purity of its doctrine, holiness of its precepts, and in such language that it is understood with personal application. It is a hard thing for the proud, the worldly heart, to hear it directly said, Thou art the man; thou art the sinner that is meant; thou art in the gall of bitterness; thou art the person whose principles of heart are unfriendly to all the universe; thou must go and sell all that thou hast and give to the poor, to have treasure in Heaven. In a land where Christianity may be called the national religion, there are very many who are willing to bear the name, in a general sense; because it is scandalous to be of no religion; perhaps also, because their consciences would startle to think they have no kind of defence. Still these are ready to be offended with the holy truths and holy living of the gospel. They are not nominal Atheists or Infidels; but in practice they are both, for they live without God in the world. To live without God in the world is practical atheism. The word atheists, is used in the original, by the apostle in the second chapter of the Epistle to the Ephesians, translated in our Bibles, "living without God in the world." If we go no further in teaching the gospel than this "that it is a scheme of divine wisdom, by which God becomes the friend of men, and will save them from eternal death," no offence is taken: but explain this gospel; lay open

the wickedness of the human heart; attack its vices; pronounce its sentence of condemnation; shew that it is a just sentence, and will certainly be executed, without unfeigned repentance and newness of life; tell men that their pride, their love of the world, which so engrosses them that they do not think of God, their dissipated thoughts and prayerless lives, will prove the ruin of their souls; urge upon them faith, repentance, humilty of heart, mourning for sin, thirsting for righteousness, and that they must become new creatures through an experimental acquaintance with Christ; do this in such a manner as actually says to their understanding, thou thyself art the sinner, under all this guilt, and this danger; thou art the person meant, who art urged to all these pure, spiritual duties of religion; and the scheme of salvation, with which they were before contented, will become offensive. They will think these are hard sayings, who can receive them; or if there be any kind of truth in all this, it is either unnecessarily, or imprudently, or rashly expressed, and had better not have been brought into such a gloomy, offensive view. But Christ expressed all these truths, and can there be a better pattern to follow? He knew what truths ought to be spoken, and in what words. He did not refrain, because men disbelieved and were offended. He knew the worth of the soul, and what fidelity demanded from him. Also, how differently these things will be viewed before the bar of God, from what they are by dreaming sinners, who do not like to be awakened from the sleep of death.

I will instance in some things, that give offence to many people, who would very willingly be nominal Christians, if they could be so without molestation; or if they could extricate themselves from the offensive doctrines and precepts of the gospel, so as to indulge in a life of worldly unholiness. Among these are the doctrines of the natural, perfect depravity of our hearts; and the need of our being born anew by the Spirit of God. These two doctrines, were explicitly taught by Christ: they stand connected in the Christian scheme of faith as a basis of the whole, and must rise or fall together. These doctrines are generally offensive to nominal Christians, unless we explain them into such a nullity, as renders the whole gospel unnecessary. They do not like to hear of the regenerate and unregenerate, and of marks to distinguish the two characters; or of the Spirit and his offices, in a work of conviction on the understanding and conscience of sinners, and of conversion in the people of God. It is not pleasant to hear the heart described as being selfish altogether, destitute of any good thing in the sight of God, condemned already by a holy law, abiding under wrath, and in a state of such enmity that it cannot be saved, without a change and forgiveness by Almighty power and grace. But these were truths which Christ both believed and taught. He says he came to seek those who were utterly lost under the power of sin; who were altogether blind to the beauty of holiness; out of whose

hearts proceeded every evil work and imagination that he could name; who were opposed to God, and delighted to make his law void; yea, he went so far in describing the natural sinfulness of the human heart, as to say that men are of their father the prince of darkness, and will do his works, until recovered by that faith in him, which is holy in its nature and its effects.—He describes men as being dead to goodness, until they receive spiritual life of God through him. Of the origin and nature of this life, he particularly treats under the name of being born again. I trust, every reader hath some recollection of his remarkable discourse, on this point, with Nicodemus, in which he declared with great emphais, "Verily, verily, I say unto thee, except a man be born of water and the spirit he cannot see the kingdom of God." Then he assigns the reason of this necessity, "That which is born of the flesh is flesh; that which is born of the spirit is spirit; therefore, marvel not that I said unto you, ye must be born again." That is, men are born by nature, into existence unholy creatures, and unless spiritually born anew by the Holy Ghost, they can never either know or enjoy the blessedness of God's presence in heaven. He describes the effects of this change, which he often intimated, as giving to the mind a new sight of divine glory, a new disposition of obedience, and new sources of delight. All that he said, in his repeated promises of the comforter, of his offices in our salvation, of his work in the minds of both saints and sinners, is a confirmation of these views, both concerning the sinful state of man by nature, and the new heart given by divine grace.

The spirituality of a christian life, by constantly looking to him for help, righteousness and peace; and receiving from him the aids of the Spirit to preserve the christian graces in exercise, are subjects on which Christ, frequently expatiated in some of his most divine discourses. Subjects of this kind, although well understood by the real christian, are both unintelligible and offensive to nominal christians. They go beyond their knowledge, disturb their fancied hopes, and exhibit a lovely view of the Redeemer, which they have neither seen nor desire; on which account, some of his most spiritual comforting discourses are to them altogether without meaning. Our blessed Lord did not describe real religion, as any thing like mere human prudence, or a selfish care over ourselves to escape punishment, or as what men had wisdom to make or preserve in being for themselves without the assistance of the Divine Spirit, or as consisting in creeds of belief, or external forms, ceremonies or works, without a conformity of temper to God. Religion was by him described as the kingdom of God within the soul; a divine nature inwrought by the Holy Ghost, through the gospel, flowing forth in exercises of love, repentance, faith, humility, trust and joy in Gd, weanedness from the world, with every kind affection and good work towards men; a principle of holiness in the heart, kept alive by communications from himself, the living head. These ideas are beautiful-

ly and familiarly illustrated by his being the vine, and christians the branches; by abiding in him to bear fruit; by his giving that water, which is within the soul a fountain, springing up into an everlasting life of satisfying blessedness and glory; by his being the bread of life that cometh down from heaven, which must be received by faith to nourish the holy life within his people; and that those who do not eat of this bread cannot see life. As his representations of this nature were unintelligible and offensive to the unbelieving Jews; so they are the same to nominal christians.

Persons of this description take offence, when they are clearly pressed to the christian duties of subordinating all their present prospects to the glory of God, and the interest of his kingdom; to be weaned from the world, denying their own sinful affections, and repressing all anxious care for the pleasures, riches or honours of time, that they may excel in the duties of a life godly in Christ Jesus.

The following are maxims of truth hard for them to embrace; "Whether ye eat or drink, or whatsoever ye do, do all for the glory of God." "Let your light so shine before men, that seeing your good works, they may glorify your father who is in heaven." "Be ye perfect, as your father in heaven is perfect." "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me.—He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." There are many similar descriptions given by Christ, requiring spirituality of the affections, and a life of faith in him, to be his people, all of which are necessarily offensive, to such as trust in the form without the power of godliness.

To such persons, close self-examination by the strictest rules in the word of God and frequent prayer are disagreeable duties.—Perhaps there is no rule, that will more generally be useful for distinguishing between real and nominal religion, than the pleasure or aversion to these duties. Every sincere believer is willing to be searched. Such representations of divine truth as give him the most assistance in exercising his own heart, to discover every sin and neglect in duty, are the most pleasing to him; and in the use of them he prays, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me into the way everlasting." Although self-examination, when strictly performed, discloses many sins to the christian's own knowledge, for which he has reason to mourn; yet it assists him in expelling them and increases such exercise of grace as is his comfort. A duty so imposing, so excellent a means of sanctification, must be a pleasurable one, notwithstanding all the occasion which it furnishes for mourning before God. On the contrary, a nominal christian dreads such clear application of truth to his own case, as discovers to him his insincerity. The truths by which examination must be made, are in their na-

ture disagreeable to his taste, unpleasant in meditation, and contrary to his practice. They set before him the moral purity of God; with the broadness of his commandments; at the time, when they strip him of false hopes, filling him with fear of the judgments to come. It is not strange that such fly from the duty of self examination, that they may indulge more quietly in the pleasures of a secure life.

The same remarks apply to the duty of prayer, for none is more pleasurable to a christian; none more toil-some to the minds of such as have not the power, the reality of godliness. Such may submit to it from custom, without any due sense of the truths which are repeated before God; they may be driven by fear of conscience, or bribed by the hope of purchasing heaven, to a formal attendance on short seasons of worship; but they do not esteem either the sanctuary, the room of private worship, or the closet, the paradise of their blessedness. They do not anticipate a pleasure in the duty of communing with their brethren, or in the hope of unbosoming themselves, in their Saviour's presence, that the smiles of his countenance, and the joys of his Spirit may enter their hearts.—Instead of saying in the duty, it is good to be here, they have an anticipation of terror in being so near the Lord. It is the spirit of a sincere christian to pray without ceasing; he laments that he cannot oftener join with others in the duty; he gladly closes the door of his secret place, that he may shut out the cares and follies of the world, and lay his mind open to the influences of divine grace. It is from what he experiences in his devotions here, that he forms his most correct notions, of the heavenly joy in seeing and praising the Lord. The subject ought to engage the inquiry of every one. It is of importance to all that they be truly religious. All men live, therefore must die; all are under a law, that may be transgressed, but cannot be put away; all hear a gospel, which saves men from misery, by first saving them from their sins; all are moral agents, and must therefore be judged.

Con. Mag.

SUBJECTS FOR CHRISTIAN CONFERENCES.

Messrs. Editors,

The importance and utility of Conference Meetings have been felt and acknowledged by Christians in every age of the church. If you think it will conduce to the pleasure and edification of such meetings to publish the following Questions on texts of scripture, suggested by the Rev. John Willison to a society of young men in Edinburgh, as Subjects for their Conference, you will gratify a constant reader by inserting them in the Adviser.

FROM *Acts* ii. 27. *Question.* When may the heart be said to be pricked and savingly convinced of sin?

John xvi. 8. Q. What is the difference between the convictions of natural men, and those of true penitents?

Isa. xxvi. 18. Q. 1. Whence is it that convictions prove abor-

tive; *Q.* 2. How to prevent this evil?

1*Thess.* v. 19. *Q.* How are persons guilty of quenching the Spirit?

Luke xiii. 3. *Q.* What are the marks of repentance unto life?

Matt. v. 4. *Q.* What are the marks of right mourning for sin?

Psal. xcvii. 10. What are the signs of true hatred of sin?

Ezek. xxxvi. 26. *Q.* What are the evidences of a heart changed from stone to flesh?

Psal. li. 17. *Q.* What is the broken heart that is so acceptable to God?

Tit. i. 1. *Q* What are the characters of the faith of God's elect?

John iii. 3. *Q.* What are the marks of the new birth?

Matt. xviii 3. *Q* Who are these converts that are become as little children?

Eph. ii. 1. Q. What are the signs of a spiritual resurrection?

Matt. v. 6. Q. Who are they that hunger and thirst after righteousness?

Psal. ix. 18. *Q.* Who are the poor and needy ones, whom God will not forget?

2 *Cor.* v. 17. *Q.* What are the marks of a new creature?

Matt. vii. 24. *Q.* Who are they that build on a rock?

Matt. vii 26. *Q.* Who are they that build on the sand?

Isa. xviii. 17. *Q.* What are the lying refuges which many deceive themselves with?

Heb. vi. 18. *Q.* Who are these that have truly fled for refuge to Christ?

Rom. x. 3. *Q.* Who are these that go about to establish their own righteousness?

Matt. v. 16. *Q.* Wherein must our righteousness exceed that of the Pharisees?

Phil. iii. 3. *Q.* 1. Who are these that worship God in the Spirit? *Q* 2. Who are they that rejoice in Christ? *Q.* 3. Who are they that have no confidence in themselves?

Luke i. 53. *Q.* 1. Who are the hungry whom God fills with good things? *Q.* 2. Who are the rich he sends away empty?

Isa. lvi. 6. *Q.* What are the characters of these that have taken hold of God's covenant?

2 *Chron.* xxx 8. Q. Who are they that have truly yielded themselves to the Lord?

Phil ii. 13. Q. How may we know if the will be renewed by the Spirit of God?

Matt. v. 47. Q. Wherein must we exceed the ordinary sort of professors of religion?

Rom. vii. 24. Q. Who are the true wrestlers against the body of death, or indwelling sin?

Gal. v. 17. Q. What is the difference betwixt a renewed and an unrenewed man's struggling against sin?

Rom. viii. 7. Who are the carnally minded, and who the spiritually minded?

Phil. iii. 9. Q. What are the marks of these who are found in Christ, and clothed with his righteousness?

John xv. 5. Q. What are the evidences of a vital union with Christ?

2 *Cor.* ix. 15. Q. Who are these that are truly thankful for a crucified Jesus?

Zech. xii. 10. Q. Who are they that look in a right manner to a pierced Saviour?

John xvii. 3. Q. What are the marks of a saving knowledge of

God and his Son Jesus Christ?

Gal. ii 20. Q. 1. What is it to live by faith upon the Son of God? Q 2. How to live by faith on him in great trials? Q. 3. How to attain the assurance of Christ's love to us?

Matt. vii. 17. Q. How to know if the fruit we bring forth be good or bad?

Matt. v. 16. Q. When our light may be said to shine before men, to the praise and glory of God?

John xii. 21. Q What are the marks of a saving sight of Christ in ordinances?

Psal. lxxxiv. 10. Q. Why believers do so highly esteem a day in God's courts?

1 *Pet.* ii. 7. Q. 1. What is it in Christ that is so precious to believers? Q. 2. How may we know if he be truly precious to us?

Rev. ii. 4. Q. 1. When our love may be said to be decaying? Q. 2. How to cure this decay?

2 *Pet.* iii. 18. Q. 1. What are the best means of growing in grace? Q. 2. What are the marks of a growing Christian?

James i. 6. Q. What is it to pray in faith?

Jude v. 20. Q. 1. What is it to build up ourselves on our most holy faith? Q. 2. What is it to pray in the Holy Ghost?

Jude v. 21. Q. By what means shall we keep ourselves in the love of God?

Rom. viii. 16. Q. How doth the Spirit witness in us that we are God's children?

Rom. viii. 26. Q. How doth the Spirit help our infirmities in prayer?

Eph. iv. 30. Q. What is the Spirit's sealing work in believers?

Hosea vi. 4. Q. 1. What is the cause of the evanishing of our good frames? Q 2. How to prevent our losing them?

Psal. xviii. 21. Who may say they have not wickedly departed from their God?

Psal. xviii. 23. Q 1. How may we know our predominant sin? Q. 2 How shall we conquer it?

Rev iii. 2. Q. 1. What are the symptoms of grace in decay? Q. 2. What are the causes of it? Q. 3. What are the means of reviving it?

Job. xxiii. 3. 8. Q. What course shall they take, who have been long in darkness, and cannot find God in duties or ordinances?

Job. xxiii 4. Q. What are the best arguments to fill our mouths with in prayer?

1 *Pet.* v. 5. Q. Who are these Christians that may be said to be clothed with humility?

2 *Cor.* xii. 7. Q How shall we prevent spiritual pride, and being lifted up with our attainments?

Psal. xvii. 5. Q. How shall we be kept from backsliding after solemn engagements?

Psal. xxx. 6. Q. How to prevent falling into security after God's kind dealings?

Gal. vi 16. Q How should we walk so as to maintain peace with God and conscience?

Psal. lxxxv. 8. Q. How may we distinguish between a true and false peace of conscience?

Psal. cxix. 19. Q. What is the character of one that may say, I am a stranger in the earth?

Deut. xvii. 19. Q. How shall we read the word with spiritual advantage?

Heb. iv. 2. Q. 1, How shall

we hear the word preached, so as to profit by it? Q. 2. What is it to mix faith with the hearing of the word?

Mat. vi. 6. Q. How shall we manage secret prayer aright?

2 *Chron.* xxx. 19. Q. What preparation of heart is necessary for solemn ordinances?

1 *Cor.* xi. 24. Q. What kind of remembrance ought we to keep up of the death of our Redeemer?

Heb. xi. 28. Q. How is faith to be exercised in communicating?

Eph. vi. 24. Q. What are the characters of these who love our Lord Jesus in sincerity?

1 *John* ii. 15 Q. What is that love of the world, that is inconsistent with the love of God?

1 *John* iii. 14. Q. What are the marks of true love to the brethren?

Mat. v. 44. Q. When is our love to enemies of the right sort?

Mat. vi. 14. Q. How may we get our hearts brought to a forgiving disposition?

Lev. xix 17. Q. What is the right way of reproving our brother?

Eph. v. 7. Q. How may we become partakers of other men's sins?

Heb. xii. 10. Q. When is affliction for our profit?

Phil. i. 27. Q. When is our conversation as becometh the gospel of Christ?

Gal. vi. 9. Q. How may we prevent our wearying in well doing?

1 *Cor.* x. 31. Q. How shall we manage our natural and civil actions to the glory of God?

Rom. x. 1. Q. What means may we use for the conversion of others?

Mat. xxv. 6. Q. How should we meet and entertain Christ, when coming by his Spirit to the sinful land?

2 *Tim.* iv. 8 Q. How shall we attain to a real love of Christ's appearing?

MAN'S IMMORTALITY.

MAN ought to be excited to great and generous actions by a sense of his immortality, and the experience he has of his superiority to the rest of this lower creation.

"Never forget, O man, that thou art appointed to immortality. This consideration must often strike thee, both in the tumult of society, and the silence of solitude; in the midst of thy pleasures, and in the midst of thy business must call out to thee with a piercing voice: Let not thy heart be attached to things which thou must certainly lose, which thou probably must leave so soon. Treat not with indifference things which have, and which will have such great and everlasting influence on thy future concerns.—Confine not thy desires, thy hopes, thy endeavours, to transient moments, when thou seest an eternity before thee. Neglect not for the affairs and distractions of this short and uncertain life on earth, the far more weighty concerns of thy spirit, which shall live forever. Let the prospect into futurity, be the rule of thy judgment on the present, and thy behaviour towards it. Bear and forbear as one whom no sorrows and sufferings upon earth can entirely overwhelm, whom nothing can de-

prive of his high destination.—Give, and lose, and sacrifice, as one whose riches are inexhaustible, whose happiness is indestructible. Enjoy every delight as one who expects far purer pleasure, far nobler joys. Constantly choose, and do that which thou wilt never rue, which will exhilarate thee forever. So will the nobility, the majesty of an immortal being be resplendent in thee, in all thy thoughts, in all deeds, in suffering and enjoying, and give a value to thy life which nothing else can give. Reverence thy spirit, by which thou art not only related to angels, but art the offspring of God.—Beware of every error and of every sin; for error and sin remove thee from God, and make thee incapable of communion with him. Beware of every thing that is contrary to the mind of Jesus, that pattern of moral dignity, that perfect image of the Father. Rather seek thy whole glory in willing as God wills, in being so minded as Jesus was, in acting as thou seest God act, and in walking as Jesus also walked. So wilt thou render thyself ever more capable, and worthy of being called, in the highest sense of the word, a son, a daughter of God, the honour of being a brother, a sister of Jesus, the first-born of the Father.

Art thou the principal, the chief inhabitant of the earth? then rule and govern, O man, in the name of thy great Superior. And if thou wilt maintain the dignity of God's vicegerent in this province of his dominion, then rule and govern with gentleness and wisdom. Be not the tyrant, be the guardian, the protector, the leader of all inferior creatures; drive them not from thee, but approach them with complacency, with compassion, with succour. Slay and destroy them not without necessity; and when thou hast need of them, when thou canst not even spare their lives, at least forbear to multiply their sufferings, and to augment their pain; torment them not to prolong thy savage pleasure, or to gratify thy fastidious appetite. Do not desolate and ravage the earth, which thou art to improve and adorn.—Spread not death and destruction, but life and joy around thee. Be principally the benefactor of thy brethren, of whatever nation, of what ever condition they may be. Despise none, injure none. Let none feel thy power or thy pre-eminence, but as the tokens of thy beneficence. Refuse to none that aid which thou art able to afford. Hinder no man in his endeavours after perfection. And let the possessions, the liberty, the privileges, the comforts of every man be sacred to thee.

Art thou the priest of nature, and wouldest thou maintain this dignity? then be not insensible to the wonders of Almighty wisdom and goodness which surround thee on all sides. Hearken to the voice of nature; take up her song of praise; participate in the joy of every living thing; and let thy heart feel, and thy tongue express, what inferior beings can neither express nor feel, and offer up thanksgivings and praise, in the name of all, to Him who made thee and them, who hath exalted thee so highly above them and to whom alone all glory and praise are due forever."

PLAIN REASONS

FOR BEING A THOROUGH CALVINIST.

THOUGH, in my younger years I lived under the instructions of a pious, able Calvinstick divine; yet I had frequent opportunities of hearing his doctrines called in question by those who believed and wished to propogate the opposite scheme of sentiments. This led me to examine the arguments for and against the Calvinistick system with peculiar attention; and after a long and laborious investigation of the subject, I am become a thorough Calvinist, and among others, for the following reasons.

1. I find the prophets, Christ, and the apostles unanimously agree in teaching the doctrine of the divine decrees, the doctrine of the total depravity of the human heart, the doctrine of the irresistable grace of God in the conversion of sinners, the doctrine of justification before God, through the mere atonement of Christ, and the doctrine of the persevering holiness and final salvation of all true believers. These first principles of Calvinism I find not only in a few detached passages of Scripture, but through the whole sacred volume. I have, therefore, as firm a belief that the Calvinistick scheme of doctrines is contained in the Bible, as I have that the Bible is the word of God.

2 I find these Calvinistick sentiments to be entirely agreeable to the perfections of God, and the nature of man. If God be the first supreme cause of all things, he must have fore-ordained whatsoever comes to pass.—As an infinitely wise agent, he must have formed in his own mind a *complete* plan of operation, before he began to operate. As an infinitely good being, he must have formed in his own mind not only a *complete*, but an absolutely *perfect* plan of operation, or a plan which would produce the highest possible degree of holiness and happiness in the intellectual system. As an immutable being, he must adhere to every part of his own plan, without the least deviation in a single instance.—As an omniscient being, he must know, not merely his own perfections and operations, but the natures, the designs, and the operations of all his creatures, which necessarily supposes that he has decreed all future events. For it is impossible, that he should foreknow all things from eternity without evidence; and it is impossible that he should have evidence of any future event, from any other source than his own previous determination to bring it to pass. While, therefore, I admit the natural and moral perfections of the Deity, I cannot help drawing the conclusion, that he has absolutely decreed and fixed the certain futurition of all events that ever shall exist.

His general decrees appear to be inseparably connected with his particular decrees of election and reprobation. While I believe, that he has decreed *all things*, I must believe, that he has decreed the number and character of those who shall be finally saved, and the number and character of those who shall be finally lost.

The final perseverance of saints is a plain and necessary consequence of the doctrine of personal election to eternal life. So long

as I believe this doctrine, I must believe, that all, whom God has elected, he will eventually conduct to heaven, through the sanctification of the Spirit, and the belief of the truth.

That it belongs to God, to work in men both to will and to do in all cases, I can no more doubt, than I can doubt whether men are dependent creatures, who live, and move, and have their being in their great Creator.—Hence I conclude, that if any of the human race are ever turned from sin to holiness, and made meet to be partakers of the inheritance of the saints in light, they must be subjects of special grace, or the sanctifying influences of the Divine Spirit.

Thus it appears to me, that there is one connected chain running through the whole system of Calvinism; and that all the doctrines, which compose it, necessarily result from the perfections of God, and from the character & nature of totally sinful and absolutely dependent creatures.

3. I find no objections against this scheme of sentiments, but what appear capable of a fair and full refutation. Though some have reasoned very ingeniously against the doctrine of divine decrees, and the other doctrines inseparably connected with it; yet, all their reasonings appear to be built upon the absurd hypothesis of a *self-determining power*. I never could so much as form a distinct and consistent idea of this supposed power in man, any more than I could form a clear and distinct conception of a being who is, at one and the same time, *absolutely dependent* and *absolutely independent*. If men are the creatures of God, they must be absolutely dependent; and if they are absolutely dependent, they cannot possess a power of originating their own volitions, which is totally inconsistent with absolute dependence. Besides, the very supposition of their having a self determining power involves a plain absurdity. It necessarily implies, that their moral agency is founded in a power to *choose*, to *begin* to *choose*, or to have a *choice* before the *first* choice. The acutest metaphysician cannot account for the first volition in any series of volitions, upon the principle of such a self-determining power, because the very supposition implies, that the first volition must be without any motive. Now, if a self-determining power, or a power to act without motive, cannot be found in the human mind, nor so much as conceived to be there; then all the reasonings built upon that ground must be entirely sophistical and inconclusive. Let any person, while he is reading Locke, Clarke, and Whitby, only carry in his mind, that men are destitute of a self-determining power, and he will clearly perceive the fallacy of all their objections against the Calvinistick system. I am much convinced of the truth of this observation, by the late outcry against metaphysicks. Ever since a late learned and ingenious divine of our own, demonstrated the absurdity of a self-determining power in man, the Anti-Calvinistick and Semi-Calvinistick divines have raised a loud outcry against metaphysicks, which plainly indicates, that in their apprehension, metaphysicks have done them much evil, or that fair and

forcible reasonings have taken away the sole foundation of their whole scheme.

4. I find, by consulting ecclesiastical history, that there has been a succession of pious divines, who have cordially embraced and ably supported the Calvinistic scheme of sentiments, amidst all the heresies and corruptions in the Christian world. This clearly proves, that when Calvin renounced the errors of Popery, he did not strike out a new scheme of doctrines, but only returned back to the old orthodox system, which had been the common faith of the purest part of the church of Christ. Hence the antiquity of Calvinism carries with it a very strong evidence, that it is the very same scheme of sentiments, which the Apostles themselves believed and taught. Accordingly I find I cannot avoid embracing Calvinism, if I mean to tread "in the footsteps of the flock, and follow the faith, which was at first delivered to the saints."

5. I can discern no medium between thorough Calvinism and thorough Arminianism. If I admit what are called the *five points* in the Calvinistic sense, I must reject them wholly in the Arminian sense; or if I reject them in the Calvinistic sense, I must become a thorough Arminian. The first principles of these two schemes of sentiment are diametrically opposite. And no man, I believe, can adopt some of these first principles, and reject others, without falling into a plain inconsistency and absurdity. As for myself, I can see no half-way between Calvinism and Arminianism. I can find no reason for being either a moderate Calvinist, or a moderate Arminian. Thorough Arminianism appears to me to be consistent with itself, but not with Scripture. Thorough Calvinism appears to me to be, not only consistent with itself, but also with Scripture. For this reason, I prefer Calvinism to Arminianism, and to every other scheme of sentiments that ever came to my knowledge.

6. I am a thorough Calvinist, because it appears to me, that Calvinism is the best preservative against the most fatal errors, which have ever been propagated in the christian world. I never knew a thorough Calvinist, and I never read of a thorough Calvinist, who was either an Arian, or a Socinian, or a Unitarian, or a Universalist. Let Calvinistick principles be carried to their full length and breadth, and they will enable a man to see, and, in his own mind, to refute all the false schemes of religion that can be proposed to his consideration and acceptance. But let a man renounce Calvinism, and he will find his way open to every false and dangerous doctrine. This has often been found true by experience. I might mention many instances, but one is sufficient.—Chubb, who was able to reason and to write, with great perspicuity, first became an Arminian, then an Arian, then a Socinian, then a Deist, and finally a complete Infidel. If others, who have renounced Calvinism, have not gone to the same lengths in error, it must have been owing to some other cause, than any consistency in the scheme, which they finally adopted. For, it ap-

pears to me, that there is not the least solid ground for a man to set his foot on between thorough Calvinism and thorough Scepticism. To avoid, therefore, complete Infidelity, and every error which leads to it, I am a thorough Calvinist.

PHILONOUS.
Miss. Mag.

Religious Intelligence.

Extract of a letter dated Philadelphia June 26, 1812.

"The last meeting of the General Assembly was one of the most solemn, that was ever held. The subject of the location of the Theological Institution engrossed a great share of attention. It was agreed, that it should be fixed at Princeton. Ten thousand dollars and ground for a building, had been subscribed and offered by Chambersburgh. But the people of Princeton esteemed their offer at $40,000—in use of books, use of house for a professor, land for buildings, cheapness of boarding, use of their fund for the education of pious young men, use of buildings for the present, &c.

Dr. Alexander was chosen almost unanimously Professor of Didactic and Polemic Divinity with a salary of eighteen hundred dollars, and a house. He accepts the appointment, and his congregation are much distressed about it.

The directors of the Theological Seminary are to meet at Princeton on the 30 inst. to organize the institution, that its operations may immediately commence.—Several divinity students are now at the College, and will, no doubt, be placed in the new Seminary, as soon as the Professor can attend to them. The present calamity of war will probably very materially check the increase of funds; but as there will be no buildings wanted immediately, and the College fund for Theological purposes is considerable, there will, with the money already raised be no difficulty in meeting the current expenses for a time.

Dr. Romeyn, from the committee appointed for that purpose last year, read a long report, or address to the churches, on the subject of baptized children, explaining their standing in the church, and the manner in which they should be watched over and dealt with. The same committee were directed to have this printed, and sent to the presbyteries & churches, that the next General Assembly may be enabled to adopt, or rather recommend and enjoin something more decisive on the subject, than has heretofore been practised. The report will make a pamphlet of about 100 pages. It recommends very strict watch and discipline, and I was pleased with it. It is an elaborate and fine performance. But in my opinion it will not be the means of bringing forth much real religion, should the churches profess to receive and adopt this plan. The fact is, that our church, as a body, needs a reformation antecedent to this. The parents need religion themselves.—When (in too many instances) every person who is not grossly immoral, and pays his subscription, is received into the church, how can we expect that such a church, which will not, of course, watch over the parents, will watch over the children? Indeed, before any thing of importance will be done on this subject, *ministers* must have *religion*, *elders* must have it, and the *church* must have it. Until this is the case, addresses about the education and discipline of children in the church, however well written, will prove merely dead letters. I am more and more convinced of the necessity of adopting Paul's practice, and the practice of all good men—viz, to reform

myself in the faith of the Lord Jesus, and then go forward, not waiting for others. If any are disposed to be in company, I would receive them thankfully; but would not halt, or turn aside, because they do.

The interests of religion are low in this city; but are still advancing.—The labours of the Evangelical Society more particularly are blessed. Fifteen different members of the society, every sabbath evening, meet in different places in the out-skirts of the city. Mr. May, in a small book lately published, says, out of 14 children whom he asked, who made them? but one could tell. That such ignorance should prevail in Philadelphia appears almost incredible. One of the members of the Society hold a meeting in that neighborhood, and from 200 to 300 children attend. A little girl, who was in the habit of attending the society, has lately died, and we have good reason to hope has gone to heaven. Her death has made a considerable impression on the children who attend, and at the two last meetings, there has been a very solemn attendance and many have shed tears. O that they may be found to have been tears of sincere repentance for sin!"

DEATH OF DR. VANDERKEMP.

From the Evangelical Magazine of April last.

It has never been our lot to record, in this work, a bereaving Providence of a more afflictive nature than the removal from this world of the late pious, venerable, and useful Missionary, Dr. John Theodorus Vanderkemp.

He had been for some months at the Cape, engaged in affairs of a very important nature; and had in serious contemplation the commencement of a Mission in the Island of Madagascar; but the great Head of the Church was pleased to accept the will for the deed, and to release his worn out servant from further and more laborious enterprises, by calling him up to his rest and reward on Lord's Day, Dec. the 15th, between eleven and twelve o'clock in the morning.

He had very lately despatched for their stations in the interior, four of the Missionary Brethren, and was engaged in settling other affairs of no small moment, for the future regulation of all the African Missions, when, on Saturday Morning, Dec. 7, he was taken ill. He had expounded with much liberty of mind, the first chapter of the first book of Kings; after which he said to that venerable mother in Israel, Mrs. Smith, "My dear mother Smith, I am very weak, and wish for an opportunity to settle my own affairs;" but, alas! this opportunity was not afforded, for he was seized with a shivering, succeeded by a fever, which obliged him to take to his bed, from which he never rose. He took some proper medicines, but they failed of procuring relief. He became worse and worse; so that his afflicted friends could not but forebode the painful result. This was rendered more distressing on account of the violence of his disorder, by which his powers were so oppressed, that he was scarcely able to answer a question.—About two days before his death, Mrs. Smith said to him, "My dear friend, what is the state of your mind?" to which, with a sweet smile on his countenance, he replied, "ALL IS WELL." She again said, "Is it light or dark with you?" He answered, LIGHT.—Two pious soldiers also called upon him on the 14th, one of whom prayed with him; after which he spoke a few words to them. He continued sensible to the last, but was unable to speak more. At length, on the eighth day of his sickness, he calmly expired; and no doubt, his separated spirit received the welcome and the plaudits of that glorious Redeemer, to whose cause he had faithfully devoted, with uncommon assiduity, the last thirteen years of his life. His age was about 64.

A Memorial of his Life, compiled by direction of the Missionary Society (with his Portrait) is just published.

REVIVALS OF RELIGION.

We are happy to hear, that there is a very considerable and most desirable revival of religion in Randolph, Abington, Weymouth, Easton, (Mass.)

and other neighboring towns. The assemblies on the Sabbath are deeply solemn; many individuals are anxiously inquiring the way of salvation; and a considerable number have been hopefully converted.

MISSIONS IN AFRICA.

The following accounts of the missions in the South of Africa, supported by the London Missionary Society, are taken from the last annual Report of the Directors.

BETHELSDORP.

THE Directors have the pleasure to report, that the work of God among the Hottentots, at the different stations occupied by our Missionaries, continues to be carried on, and to increase in a very encouraging manner. Our venerable brother Vanderkemp informs us, that the public services of religion at Bethelsdorp are well attended, and that the power of Divine grace has been displayed in several instances. The number of persons generally resident there, and considered as belonging to the Institution, was found upon examination to amount to 979, including men, women, and children. The increase during the year 1809, was 269, of whom forty-two had been born at Bethelsdorp during that period.

The progress of civilization has been considerable. The knitting-school is continued, and prospers beyond expectation. Several useful articles are produced, which are very acceptable to the military officers in the neighborhood, and by the profits of which, about thirty of the children have derived their daily subsistence. Matts and baskets are also made in considerable quantities, and readily sold at Fort Frederic and other parts of the country. The manufacture of salt has likewise met with much encouragement, and the salt is fetched from Bethelsdorp by the farmers, or carried to different places around, where it is bartered for wheat and other necessaries. Soap-boiling, sawing and wood cutting for waggons, are also carried on with diligence, and become a source of support; the people also obtain no small advantage by their journies to Cape Town with the farmers. The good effect of Christian instruction, in thus rendering the most indolent and idle of mankind industrious and useful members of civil society, and raising them so much above the abject state in which the Missionaries found them, is peculiarly pleasing, and affords much encouragement to proceed with vigor in our attempts to evangelize even the most uncivilized of the human race.

The very favorable harvest of the year 1808, operated as a powerful stimulus to agricultural diligence, so that more than forty sacks of wheat were sown, besides barley, rice, beans, peas, Indian corn, and pumpkins. Some fountains have also been discovered in the neighborhood, amply sufficent for domestic purposes. All which agreeable circumstances have tended to render Bethelsdorp more satisfactory as a stated settlement, and to make our brethren indifferent to that removal which once seemed to them so very desirable, but to which unexpected difficulties had arisen.

The Society will recollect how much the heart of our zealous and venerable friend, Dr. Vanderkemp, was set upon attempting a Mission to the numerous inhabitants of the island of Madagascar. To facilitate this important measure, application was made to his Excellency Lord Caledon, through the medium of the Colonial Secretary, requesting that if possible, some vessel in his majesty's service, might touch at Algoa Bay, and by taking the doctor and his companions on board there, prevent the great expense of the removal of four families and their effects to the Cape. His Excellency was pleased to assure Dr. Vanderkemp of his readiness to promote his views, but did not think it probable that a King's ship would, from the nature of the service, touch at Algoa Bay. The Directors remain uncertain whether the Doctor still intends to attempt that mission; but considering that having been at times very seriously indisposed, they are rather inclined to request his valuable services in another way... The

number of Missionaries being considerably augmented, and more being about to be sent to Africa, it has appeared to the Directors exceedingly desirable that a superintendant of the whole work should reside at the Cape, who might manage all the pecuniary concerns of the Society, which are now become considerable, and who might give that advice and assistance to new Missionaries which his talents and experience have so eminently qualified him to afford. The Directors have therefore proposed this measure to him, leaving it however altogether to his own judgment and inclination, to decide upon the proposed measure, or to proceed, if he finds it practicable, to Madagascar.

It is with pleasure and gratitude the Directors mention the safe arrival of the Brethren Wimmer and Pacalt at the Cape, who proceeded as soon as opportunity offered to Bethelsdorp, where they were most gladly received as fellow-laborers, whose assistance would allow the brethren who were there before to make itenerating excursions among the colonists. The Brethren Wimmer and Pacalt diligently embraced all the opportunities which occurred on their journey from the Cape, to preach the Gospel, which many heard with most pleasing avidity, and there is reason to hope, with much profit. Soon after their arrival, an arrangement was made by the brethren, with reference to the intended mission to Madagascar. Messrs. Pacalt, Ulbricht, and Verhoogd, determined to accompany Dr. Vanderkemp; while Messrs. Read, Wimmer, and Smit, consented to remain at Bethelsdorp.

Our indefatigable brethren, not content with doing all the good in their power at Bethelsdorp, made some excursions into the interior of the colony. Dr. Vanderkemp visited Stuurman's Krall, &c. and preached many sermons to the people. Brother Read took a journey into the country of the Caffres, accompanied by the native Brother Cupido, and six others; they were generally received in a very hospitable manner, and the Caffres expressed a strong desire for instruction. The particulars of his journey, exhibiting in a striking manner the customs of the country and the very extensive field it presents for missionary exertions, are inserted in the 22d Number of the Transactions.

ORANGE RIVER.

This station appears still to prosper, although deprived for many months of the labors of the two Missionaries, Mr. Anderson and Mr. Krammer, the former of whom, having occasion to visit Cape Town, has been detained by violent and repeated attacks of disease. His last letter, however, states, that he had been restored in a great measure to health, and was earnestly desirous of returning to his station as soon as possible. Indeed, he once commenced his journey, with the persons sent from the Orange River to conduct him, but a severe illness obliged him to desist, and afterwsrds to return to the Cape. In the mean time, letters and messages received by him from Mr. Janz, who continued at the station, were highly satisfactory.

The attendance of the people at the place of worship was regular, and so numerous, that although it will hold 350 persons, exclusive of children, it was insufficient for their accommodation, especially on the Lord's day, when many were obliged to sit without. Mr. Janz continued his solitary labors, with much patience and perseverance; and they appear to have been attended with the Divine blessing, though no remarkable awakening, had lately appeared. "Our labors," says Mr. Anderson, "have been amply rewarded, and the pecuniary assistance of our friends in England has not been given in vain. Our prayers have been answered. Several who were the fruits of our ministry have died in the faith, and are now around the throne, praising and glorifying that grace which you were made the instruments of communicating; and there are still many more who daily bow their knees and offer up their thanksgivings to God, in that (till we came among them) unknown part of Africa. O that the Lord may grant me, and my brethren, and the Society, persevering grace; we shall reap if we faint not. I desire earnest-

ly an interest in your most fervent prayers. We have many difficulties, many dangers to encounter, but a faithful God hath hitherto supported and delivered, and I doubt not he will still deliver and bring us safely through."

The long stay of Mr. Anderson at the Cape, is a circumstance much lamented by the Directors, as the station at the Orange River requires the labor of several Missionaries. Mr. Janz was left for more than a year to labor alone, while the poor people were extremely anxious for Mr. Anderson's return. Mr. Janz informs him, that the people were so much distressed at his absence, that nothing could pacify them, till he read them that part of his letter, in which he assured them, that as soon as his health was restored he would certainly return to them. Some of them told Mr. Janz, that if Mr. Anderson did not come back to them they should die of grief; and when they spoke of this matter to him, he was frequently so much affected as to weep. It may certainly be hoped that a people so sensible of the value of their minister, are not unacquainted with the excellence and the power of that Gospel which he preaches unto them. The Directors hope to hear, in the next letter they receive, that he and Mr. Kramer, who has promised to return with him, have reached this important settlement, and that their united efforts are crowned with increasing success. Mr. Janz, when he last wrote to the Cape, had baptized nine adults and seventeen children since Mr. Anderson's departure.

The situation of Mr. Janz was rendered peculiarly trying, by the painful apprehensions entertained, at one time, of a hostile attack from the Caffres in their neighborhood. These cruel people, who were accustomed to plunder and bloodshed, and who had murdered many of the Briquas, had, there was too much reason to believe, formed a resolution of attacking them also. In consequence of information to that effect, all the people from the adjacent kralls of Corannas, collected, with their cattle, at the settlement. Mr. Janz, and the good people with him, immediately set apart a day for extraordinary prayer and supplication to the Father of mercies, for his gracious protection. This was Friday, the 11th of May 1810, when we also were assembled at our Anniversary to pray for them. A few days after, they sent some of their people to the Caffres, with a present and a pacifick message, requesting them in a friendly manner to withdraw. Through the goodness of God, who heard their prayers, this application succeeded, and the messengers shortly returned with the pleasing news that these terrfiick people had determined to comply with their request, and to pass over the river as soon as it was sufficiently low, acknowledging also that they thought the Missionaries were good men who loved peace, although they themselves did not, and that they sought their welfare. But as no great dependance can be placed on the promises of savages, the brethren were not without some apprehensions. Mr. Janz, whose whole conduct on this occasion seems to have been marked with the true spirit of piety, says, "Now we must leave it in the hands of the Lord, hoping to see his loving kindnes in confirming the work of our hands, and granting us a complete deliverance.—This is my prayer, that we may be so firmly established by the Lord, that no enemy may be able to hurt this church; for, as a kind father, he hath hitherto taken care of us, so that instead of complaint we have cause for thankfulness that the doctrines of the gospel accompanied by the power of his Spirit, have had so much influence on some of our people, that, by means of their christian exhortation and example, they have subdued the ungoverned spirit of the Caffres."

In consequence of the imminent danger to which our friends had been exposed, Mr. Anderson, who was at the Cape, presented a respectfnl memorial to the governor of the colony, Lord Caledon, requesting protection and other privileges. His Lordship was pleased to return a very favourable answer to the application, and furnished them with implements of husbandry and medicines.

Mr. Anderson expresses a very strong desire to extend to the Briquas, a numerous people, not very distant

from the Great River, the blessings of the gospel. He begs that two Missionaries may be sent out for this purpose. "Our station," he ssys, "is more than 300 miles distant from the utmost bounds of the colony, (that is, from Zak River) and we are separated from all intercourse; but the Briquas are only five days' journey from us.—O what an extensive field is there open for us! I intend on my return to begin learning the Briqua language."

The Missionaries mention with much thankfulness a present of Dutch Bibles and Testaments from the British and Foreign Bible Society. They were truly welcome, and many more are still wanted. Mr. Anderson says, "I can truly say, that through means of your Society, and the Bible Society, the Lord is doing great things for us. Let us be glad and rejoice." The directors take this opportunity of expressing also their gratitude to that excellent and useful body, for the prompt and generous attention shown upon all occasions to applications in behalf of our Missionaries in various parts of the world; The supply of Bibles and Testaments proving, in many cases, a most valuable aid to the labours of the brethren, and promoting, in a powerful manner, the great cause of truth and goodness, in which all real christians feel a common interest.

Upon the whole, the African Missions appear to the directors to increase in their magnitude and importance; and they indulge a hope, that when so many of the tribes of that rude and uninformed country are crying aloud, "Come over and help us!" the Lord will display, in a remarkable manner, the power of his Holy Spirit, in the conversion of a numerous body to the praise of the glory of his grace. The support and enlargement of these Missions have indeed become a source of very considerable expense, especially since the circumstances of the Rotterdam Society, who had engaged to defray a part of it, have unhappily become such as to disable them from fulfilling their intentions; but we are persuaded, that when the finger of God so plainly directs to a country wherein so many are thirsting for the word of life, the generosity of British christians will enable the directors to increase the number of labourers, as far as prudence may warrant.

SOCIETY FOR SUPPRESSING VICE AND IMMORALITY.

A Society with the above designation has been formed at Portland, the Constitution of which, with the preamble, we give below. Every benevolent man must wish well to the attempts of this association.

"At a time when the righteous Governour of the Universe seems to be pouring down his judgments upon the world—when the dark clouds of adversity are hanging over these United States—and when the people of this part of them are alarmed with apprehensions of discord and distress, is it not the duty of all who wish well to their peace and happiness, to reflect upon the causes of these calamities?—And is there not reason to believe that a prevalence of vice, a corruption of manners, and an inattention to the duties of morality, (not to mention the neglect of religious duties) have provoked the Divine Being to manifest his displeasure against us?

"Deeply impressed with these ideas we feel disposed to exert such endeavours as may seem suitable to use, to rectify the minds of the vicious and immoral, and engage the attention of all around us to render them effectual—humbly hoping that such a co-operation of the well disposed will have a beneficial tendency to meliorate that portion of the community with which any of us may be most immediately connected, and thereby in some degree, avert the wrath of Him who exalts or abases a people according to their obedience or disobedience of his will.

"In order to effect this object, we have judged it expedient to form ourselves into a Society to be denominated *A Society for suppressing Vice and Immorality*; and do agree to the following

ARTICLES OF ASSOCIATION.

1. A committee of twelve shall be chosen to conduct the business of the Society, of which the following off-

cers to be appointed by the Society, shall form a part, viz. a Chairman, Clerk, and Treasurer, and five of whom to be *quorum*.

2. It shall be the duty of each member to use his endeavors by persuasion and advice, or by such other means as his prudence shall direct, to reclaim the vicious, and promote an attention to moral duties, by those in whom a remissness therein shall appear to prevail.

3. When persuasive and cautionary measures shall not prove effectual, or when any circumstances shall require it, we will aid the Tythingmen and other legal officers in their duty of prosecuting those who may commit notorious offences, or conduct disorderly.

[The 4th, 5th, and 6th articles are of a circumstantial nature.]

7. And whereas some young persons of both sexes, from a deficiency of education, or a state of poverty, or perhaps both, have inconsiderately contracted habits of idleness and vice, prejudicial to their own interest and happiness, and the peace and order of the community—it shall be the duty of the Committee to attain a knowledge of the circumstances of such persons, and make such provision as their discretion may suggest, to rescue them from the evils to which such habits may expose them.

8. If the Committee should judge it necessary to appoint as a sub-committee, any other members of the Society than those who belong to their body, to aid them in any particular services towards effecting the object of the Institution, it shall be their duty to afford the aid required.

9. If any vacancy should take place by the resignation of any of its members, or otherwise, the Committee may supply the same.

10. Any gentleman who may hereafter embrace the views of this Society, and subscribe these articles, shall be considered a member.

11. Occasional meetings of the Society may be called by the Committee; or by the Clerk on the application of two members; notice of which meeting shall be given by advertising in the Portland papers.

12. Notwithstanding the business of the Society will devolve principally upon the Committee, it shall be the duty of each member to suggest such mode of proceeding as he may deem to be beneficial, and for this purpose may attend the meetings of said Committee, and act with them in their deliberations upon the subject: *Provided*, that not more than three members should attend at the same meeting.

13. These articles shall be in force until the last Saturday in April next, on which day a meeting shall be holden in this place, at 4 o'clock in the afternoon, to consider the expediency of continuing the association, or re-establishing the same under such other regulations, as may then be agreed upon.

Portland, April 24, 1812.

Signed by fifty three respectable citizens.

THE COMMITTEE.

Hon. Samuel Freeman, Chairman, Levi Cutter, Clerk, Samuel F. Hussey, Treasurer, Daniel Tucker, Mark Harris, Robert Douglass, Horatio Southgate, Edward Cobb, Zechariah Nowell, Thomas Baker, Stephen Tukey, Cotton B. Brooks.

ORDINATION.

On May 27. 1812 was ordained, at Hartford, Rev. Austin Hazen. Introductory prayer by Rev. Roswell Shurtleff, Prof. of Divinity in D. College; Sermon, by Rev. Bancroft Fowler, Windsor; Consecrating prayer, by Rev. Isaiah Potter, Lebanon, N. H. Charge, by Rev. Edten Burroughs, Hartford; Right hand of fellowship by Rev. Walter Chapin, Woodstock; Concluding prayer, by Mr. Chapin.

DONATIONS TO THE MISS. SOCIETY.

From Rev. P. V. Booge, contributed on a Mission	$ 21,33
From North Western Consociation	5,47
From a friend of Missions, in New Hampshire	3,00
From a friend of Missions, Woodstock	1,00